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A
BRIEF and SERIOUS
WARNING

To such as are concerned in
Commerce and Trading,

Who go under the Profession of **TRUTH**,
to keep within the Bounds thereof, in
Righteousness, Justice and Honesty to-
wards all Men.

Written by **AMBROSE RIGGE**,
in the Year 1678.

And now re-printed, together with the
Advices of several Yearly-Meetings of
like Tendency : By Order of the last
Yearly-Meeting in **LONDON**.

L O N D O N :

Printed by **MARY HINDE**, at N^o 2, in
George - Yard, Lombard-Street, 1771.

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R53

[1]

MEETING for SUFFERINGS,

the 15th of the Eleventh Month 1771.

U*NDER a sorrowful Consideration of the Reproach brought on Truth and our religious Profession, by some late Instances of Persons under our Name, who have shamefully deviated from our Principles as well as from common Honesty and Justice amongst Men, in failing of paying their just Debts, and thereby involving themselves and others in Misery and Ruin. The last Yearly-Meeting in London did direct this Meeting to re-print a Treatise of our ancient Friend AMBROSE RIGGE, long since deceased, being a Warning to Friends against entering too deeply into Trading and the Spirit of this World, together with such Yearly-Meeting Advices on that Head as might be thought proper.*

*This Meeting therefore hath selected, and added to the said Treatise, divers earnest and pathetic Advices of several of our Yearly-Meetings, against a too eager Pursuit of the perishing Things of this Life, omitting many others of like Import for Brevity's Sake: But such as are here retained evidently shew, how early a Declension from the primitive Simplicity and Uprightness of our Ancestors began to prevail among divers in Profession with us;
and*

and at the same Time the constant and unremitting Care and Concern that rested on the Minds of our faithful Predecessors, and is still continued amongst us, to warn and advise all Friends against Pride, Ambition and Luxury, and Launching out into unwarrantable Trade to support them.

A
BRIEF and SERIOUS
WARNING

To such as are concerned in

COMMERCE, &c.

MANY Days and Months, yea, some Years, hath my Life been oppressed, and my Spirit grieved, to see and hear of the uneven Walking of many, who have a Name to live, and profess the Knowledge of God in Words; yea, and also of some who have tasted of the good Word of God, and have been made Partakers of the Power of the World to come, and have received the heavenly Gift and Grace of God, *which teacheth all*, who walk in it, *to deny all Ungodliness and Worldly Lusts, and to live soberly, honestly and righteously in this present World*; whose Faithfulness, with great Reason, hath been expected to God in Things of the highest Concern, and to have walked as Lights in the World, and in all Faithfulness both to God and Man, to have stood as living Monuments of the Mercies of the Lord, letting their Lights so shine before Men, that they might see their good Works, both in spiritual and temporal Concerns; and so might have honoured and glorified God in their Day and Generation, and have convinced, or confounded, Gain-sayers, putting to silence the Ignorance of
foolish

foolish Men, whereby the worthy Name of the Lord, by which they have been called, might have been renowned through the Earth, and his precious Truth and Glory spread to the Ends of it; that many, through the beholding their good and exemplary Conversation in Christ, coupled with the holy Fear of God, might have desired to lay hold of the Skirt of a *Christian* indeed, *whose Praise is not of Men, but of God.*

These are the Fruits which we have laboured and travelled for through many and great Tribulations, *that many might be turned to Righteousness, and that the Knowledge of the Power and Glory of the Lord might cover the Earth, even as the Waters do the Sea.* This was, and is, our only End and Design, which, blessed be the Lord, many are Witnesses of, and established in, to our abundant Joy and Comfort: But there are some amongst us who have not walked humbly with the Lord, as he hath required, nor kept in that low Estate, neither inwardly nor outwardly, which becometh such who are travelling up to Zion, with their Faces thitherward, but have gone from the Rock, which is *firm and sure*, into the great Sea of *Troubles and Uncertainty*, where some have been drowned, others hardly escaping, and many yet labouring for the Shore, with little Hopes of coming at it; who have not only brought themselves in danger of suffering Shipwreck, but have drawn in others, and have endangered them also; which hath opened the Mouths of the Enemies of *Sion's* Welfare, to blaspheme his great and glorious Name, and hath eclipsed the Lustre of the glorious Sun of Righteousness both in City and in Country: This is a crying Evil, and ought not to go unreprieved, and that with a
severe

a severe Countenance, for God is angry with it, and will assuredly punish it.

Many have got Credit upon the Account of TRUTH, because at the Beginning it did, and doth still lead all who were and are faithful to it, to Faithfulness and Truth even in the unrighteous *Mammon*, and to let their Yea be Yea, and their Nay be Nay, even between Man and Man in outward Things; so that many would have credited one that was called a *Quaker* with much, and many I believe, did meerly upon that Account, some whereof, I doubt, have just Cause to repent of it already: But if Truth and Righteousness had been lived in by all who profess it, there had been no such Occasion given; for they who still retain their Integrity to the Truth and Life of Righteousness manifested, can live with a Cup of Water, and a Morsel of Bread in a Cottage, before they can hazard other Mens Estates to advance their own; such are not forward to borrow, nor to complain for Want, for their Eye and Trust is to the Lord their Preserver and Upholder, and he hath continued the little Meal in the Barrel, and the Oil in the Cruse hath not failed to such, till God hath sent further Help; this is certainly known to a Remnant at this Day, *who have coveted no Man's Silver, Gold or Apparel, but have and do labour with their Hands Night and Day, that the Gospel may be without Charge.*

It is so far below the Nobility of *Christianity*, that it is short of common Civility and honest Society amongst Men, to twist into Mens Estates, and borrow upon the TRUTH's Credit, gained by the just and upright Dealing of the Faithful, more than they certainly know their

own Estates are like to answer ; and with what they borrow reach after great Things in the World, appearing to Men to be what in the Sight of God and Truth they are not, seeking to compass great Gain to themselves, whereby to make themselves or Children rich or great in the World: This I testify for the Lord God, is Deceit and Hypocrisy, and will be blasted with the Breath of his Mouth, and we have seen it blasted already.

And that Estate that is got either with the rending, or with the Hazard of rending another Man's, is neither honestly got, nor can be blessed in the Possession ; for he that borrows Money of another, if the Money lent be either the Lender's proper Estate, or Part of it, or Orphans Money that he is intrusted withal, or Widows, or some such, who would not let it go but upon certain good Security, and to have the valuable Consideration of it's Improvement ; and the Borrower, though he hath little or no real or personal Estate of his own, but hath got some Credit, either as he is a Professor of the TRUTH or otherwise, and hath, it may be, a little House, and a small Trade, it may be enough to a low and contented Mind ; but then the Enemy gets in, and works in his Mind, and he begins to think of an higher Trade, and a finer House, and to live more at Ease and Pleasure in the World, and then contrives how he may borrow of this and the other, and when accomplished according to his Desire, then he begins to undertake great Things, and gets into a fine House, and gathers rich Furniture and Goods together, launching presently into the strong Torrent of a great Trade, and then makes a great Shew beyond what really he

he is, which is Dishonesty ; and if he accomplishes his intended Purpose, to raise himself in the World, it is with the Hazard, at least, of other Men's Ruin, which is unjust : But if he falls short of his Expectation, as commonly such do, than he doth not only ruin others, but himself also, and brings a great Reproach upon the blessed TRUTH he professeth, which is worse than all ; and this hath already been manifested in a great measure, and by sad Experience witnessed. But the honest upright Heart and Mind knows how to want, as well as how to abound, having learned Content in all States and Conditions ; a small Cottage and a little Trade is sufficient to that Mind, and it never wants what is sufficient : *For he that clothes the Lilies, and feeds the Ravens, cares for all who trust in him,* as it is at this Day witnessed, Praises to God on high : And that Man hath no Glory in, nor Mind out after, *superfluous or needless rich Hangings, costly Furniture, fine Tables, great Treats, curious Beds, Vessels of Silver, or Vessels of Gold, the very Possession of which creates Envy,* as saith the ancient Christian Clement Alexandrinus, *Pædag. Lib. 2. Cap. 3. Pag. 160, 161.*

The Way to be rich and happy in this World, is first to learn Righteousness ; for such were never forsaken in any Age, nor their Seed begging Bread. And charge all Parents of Children, that they keep their Children low and plain in Meat, Drink, Apparel, and every Thing else, and in due Subjection to all just and reasonable Commands, and let them not appear above the real Estates of their Parents, nor get up in Pride and high Things, though their Parents have plentiful Estates, for that is of dangerous Consequence to their future Happiness : And let all

who profess the TRUTH, both Young and Old, Rich and Poor, see that they walk according to the Rule and Discipline of the Gospel, in all Godly Conversation and Honesty, that none may suffer Wrong by them in any Matter or Thing whatever; that as the Apostle exhorted, *they may owe nothing to any Man, but to love one another; for Love out of a pure Heart is the fulfilling of the Law; which Law commands to do justly to all Men.* And he that hath but little, let him live according to that little, and appear to be what in Truth he is; for above all God abhors the Hypocrite; and he that makes Haste to be rich falls into *Snares, Temptations, and many foolish and hurtful Lusts, which drown many in Perdition; for the Love of Money is the Root of all Evil, which, while some have coveted after, they have erred from the Faith, and pierced themselves through with many Sorrows.*

1 Tim. vi.
9, 10.

For preventing this growing Evil for the Time to come, let such by faithful Friends be exhorted, who either live without due Care, spending above what they are able to pay for, or run into great Trades, beyond what they can in Honesty and Truth manage; and let them be tenderly admonished of such their Undertakings: This will not offend the lowly upright Mind; neither will the Honest-minded, who through a Temptation may be drawn into such a Snare and Danger, take any Occasion to stumble, because his Deeds are brought to Light. And if after mature Deliberation, any are manifested to be run into any Danger of falling, or pulling others down with them, let them be faithfully dealt withal in Time, before Hope of Recovery be lost, by honest faithful Friends, who are clear of such Things themselves, and be admonished

nished to pay what they have borrowed faithfully, and in due Time, and be content with their own, and to labour with their own Hands in the Thing that is honest, that they may have wherewith to give to him that needeth, knowing that *it is more blessed to give than to receive.* And ^{Act 20} if they hear, and are thereby recovered, you ³⁵ will not count your Labour lost; but if they be high, and refuse Admonition, it is a manifest Sign all is not well: Let such be admonished again by more Friends, and warned of the Danger before them; and if they still refuse and reject Counsel and Admonition, then lay it before the Meeting, concerned about TRUTH'S Affairs, to which they do belong, and if they refuse to hear them, then let a Testimony go forth against such their Proceedings and Undertakings, *as not being agreeable to the TRUTH, nor the Testimony of a good Conscience, neither in the Sight of God nor Man:* This will be a Terror to evil Doers of this Kind, and a Praise, Encouragement and Refreshment to them who do well, and nothing will be lost that is worth saving by this Care; for he that doth Truth, whether in spiritual or temporal Matters, will willingly bring his Deeds to Light, that they may be manifested to all, that they are wrought in God.

These Things lay weightily upon me, and I may truly say, in the Sight of God, *I writ them in a great Cross to my own Will,* for I delight not, nay, my Soul is bowed down at the Occasion of writing such Things; but there is no Remedy, the Name of the Lord has been, and is likely to be greatly dishonoured, if Things of this Nature be not stopped, or prevented for Time to come: Therefore I beseech you all,
who

who have the Weight and Sense of these Things upon you, let some speedy and effectual Course be taken to prevent what possibly we may, both in this and all other Things, that may any way cloud the Glory of that Sun which is risen amongst us. And make this publick, and send it Abroad to be read in true Fear and Reverence, and let all concerned be faithfully and plainly warned, without Respect of Persons, by faithful Friends, who have a Concern for God's Glory, and his Churches Peace and Prosperity upon them: So will the Majesty and Glory of God shine upon your Heads, and you shall be a good Savour of Life, both in them that are saved, and in them that are lost.

*Written by one who longs to see Righteousness
exalted, and all Deceit confounded,*

Catton place in Surry the
16th of the Eleventh
Month 1678.

AMBROSE RIGGE.

EXTRACTS

FROM THE

Yearly-Meeting-Epistles, and Minutes.

1675.

ADVISED, that none Trade beyond their Abilities, nor stretch beyond their Compasses ; and that they use few Words in Dealing, and keep their Words in all Things, lest they bring, through their Forwardness, Dishonour to the precious Truth of God.

1688.

Dear Friends, as it hath pleased God to bring forth a Day of Liberty and Freedom to serve him, in which he hath stopt the Mouths of the Devourers, in a great measure, for his Name's Sake ; O ! therefore let every one have a Care so to use this Liberty, as the Name of God may be honoured by it ; and not an Occasion taken by any, because of the present Freedom, to launch forth into Trading and Worldly Business beyond what they can manage honourably, and with Reputation, among the Sons of Men, and so that they may keep their Word
with

with all Men, and that their Yea may prove Yea, and their Nay may be Nay indeed ; for whatever is otherwise cometh of the evil One. And such who make themselves guilty by thus dishonouring God, and the holy Profession of his Name and Truth, such are for Judgment by the Truth ; and the Judgment of Truth ought to be set over them ; that the Truth, and those that abide and walk in it, may be clear of their Iniquities.

1692.

It is advised and earnestly desired, that the Payment of just Debts be not delayed by any professing Truth beyond the Time promised and agreed upon ; nor Occasion given of Complaint to those they deal with, by their Backwardness of Payment where no Time is limited ; nor any to overcharge themselves with too much Trading and Commerce, beyond their Capacities to discharge a good Conscience towards all Men : And that all Friends concerned, be very careful not to contract extravagant Debts, to the endangering the wronging others and their Families, which some have done to the grieving the Hearts of the Upright ; nor to break their Promises, Contracts, or Agreements, in their Buying and Selling, or in any other lawful Affairs, to the injuring themselves and others, occasioning Strife, Contention, and Reproach to Truth and Friends. And it is advised that all Friends that are entering into Trade, or that are in Trade, and have not Stocks sufficient of their own to answer the Trade they aim at, be very cautious of running themselves into Debt, without advising with some of their ancient and experienced Friends among whom they live ; *and more especially such Trading as hath its Dependence upon Sea Adventures.*

1724.

Whereas in this Time of general Ease and Liberty, too many under our Profession have launched forth into the Things of this World, beyond their Substance and Capacities, to discharge a good Conscience in the Performance of their Promises and Contracts, as well as their just Debts, to the great Scandal of our holy Profession, and involving of themselves, their Families and others, in great Sorrow and Inconveniences: It is therefore our earnest Desire, that all Friends every where be very careful to avoid all inordinate Pursuit after the Things of this World, by such Ways and Means as depend too much upon the uncertain Probabilities of hazardous Enterprizes; but rather labour to content themselves with such a plain Way and Manner of living, as is most agreeable to the self-denying Principle of Truth which we profess, and which is most conducive to that Tranquility of Mind that is requisite to a religious Conduct through this troublesome World.

1727.

Dear Friends, it hath long been the great Concern of this Meeting, that all Friends carefully walk in the Divine Light; that they may be preserved from the two Extremes of Covetousness on the one Hand, and Extravagancy on the other; the latter of which, has been the Occasion of the Failings of some among us, in the Non-payment of their just Debts; by which great Reproach hath too often been brought upon our holy Profession. Wherefore we earnestly desire all Friends to be very careful not to run into larger Trading and Business than their Capacities and Abilities can well answer; and that they frequently inspect their Circumstances

stances, and do not live at an Expence beyond them. And if, thro' adverse Accidents, any should fail in paying their just Debts, and should, after his, or her Composition, with his, or her Creditors, be so far blessed and prosper'd in their Affairs, as to be capable of paying their Deficiencies; it is the earnest Desire and Advice of this Meeting, that they do not omit the same, it being agreeable to the Command of the Gospel, and common Justice among Men.

1731.

Let your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven. Let us walk wisely towards those that are without, as well as those within. Let our Moderation, and Prudence, as well as Truth and Justice, appear unto all Men, and in all Things; in Trading and Commerce, in Speech and Communication, in Eating and Drinking, in Habit and Furniture; and, thro' all in a meek, lowly, quiet Spirit; that as we profess to be a spiritually-minded People, we may appear to be such, as being bounded by the Cross of Christ, shew forth the Power of that Divine Principle we make Profession of, by a Conversation every Way agreeable thereunto.

1732.

We find it our Duty to remind our respective Members of the remarkable Uprightness and Honesty of our Friends in the Beginning, in their Commerce and Converse. How exact were they in performing their Words, and Promises, without evasive Excuses, and insincere Dealings! How careful not to involve themselves in Business which they understood not, nor had Stock of their own to manage! How circumspect
not

not to contract greater Debts than they were able to pay in due Time ! Which brought great Credit and Reputation to our religious Society. But with Sorrow we observe, that, contrary to their Example and the repeated Advices formerly given by this Meeting, particularly in the Years 1729 & 1731, against an inordinate Pursuit after Riches, too many have launched into Trades and Business above their Stocks and Capacities ; by which unjustifiable Proceedings and high living, they have involved themselves and Families in Trouble and Ruin, and brought considerable Loss upon others, to the great Reproach of our holy Profession.

1735.

Again, dear Friends, we esteem it our Duty to renew our former Advices, that Friends every where take diligent Care to prevent, as much as possible, Persons professing with us defrauding their Creditors of their just Dues, to the great Scandal and Reproach of our holy Profession, by timely admonishing and cautioning all those of our Society, who, by Delays in Payment, and breaking their Words and Promises, give reasonable Cause of Suspicion that their Circumstances are desperate ; advising all such to inspect their Accounts, and give up their Effects in Time, in order to make the best they can to their Creditors, which will most conduce to their own Peace, and the Credit and Reputation of our *Christian* Society. But if any, through Ambition, or Desire of Grandeur in the World, shall reduce themselves to Insolvency, after having been thus plainly cautioned, and dealt with according to the Nature of the Offence, and pursuant to the Advices of this Meeting in the Years 1728 & 1732, to which

we refer you, then the Society will justly be clear of Reproach arising from the Misconduct of such. A Care of this Nature we earnestly recommend, not only to Monthly and Quarterly Meetings, but also that Friends, in their private Capacity, watch over, advise, and caution one another, whenever they observe any real Occasion for it.

1737.

Dear Friends, it is with much Sorrow and Grief of Heart, we have still Occasion to remind you of the Advices so lately delivered in our Yearly-Epistles, namely, to keep out of the extravagant Fashions and Customs of the World, and not to launch farther into Trade and Business, than you are capable of managing and carrying on with Reputation and Credit among Men, and without Prejudice, Loss or Detriment to any. We are fully perswaded, that if Friends every where had a due Respect and Regard to this one Precept of Christ, *viz. Seek ye first the Kingdom of God and his Righteousness*: which is the indispensable Duty of all his Followers to observe, we should have little or no Occasion for the Repetition of such Advices: Let therefore, we earnestly beseech you, that Precept of our blessed Lord and Master and holy Head be duly considered and put in Practice; that by ordering our Conversations agreeable to our Profession, we may shew forth the Praise of him who hath called us; so shall we witness the Promise to be fulfilled, *Them that honour me, saith the Lord, I will honour.*

1754.

We beseech you, Brethren, stand upon your Guard against the Love of this World, and the Deceitfulness of Riches; the Nature of which is to choak the good Seed, and to render Men unfruitful.

unfruitful. An eager Pursuit after the Grandeur of this World, is a certain Token of Earthly-mindedness; and those who mind earthly Things, are represented by the Apostle *Paul*, as *Enemies of the Cross of Christ*. The beloved Disciple of our Lord also expressly assures us, that *If any Man love the World, the Love of the Father is not in him*. ^{1 Jo 15.} A Resolution to be rich, hath destroyed many. *They that will be rich, saith the Apostle, fall into Temptation, and a Snare, and into many foolish and hurtful Lusts, which drown Men in Destruction and Perdition: For the Love of Money is the Root of all Evil; which while some have coveted after, they have erred from the Faith, and pierced themselves through with many Sorrows.* ^{1 Ti 9, 11} This hath been verified in the ruinous Consequences of an earthly ambitious Spirit, pushing Men forward in the Pursuit of Greatness, upon hazardous Attempts, which have too often issued in the Fall and Ruin of themselves and Families, the Reproach of the Society, and great Loss to others. Some of whom probably, have placed the more Confidence in them for the Sake of their Profession of Self-denial, which, had they really practised, would have prevented the fatal Effects of their covetous and ambitious Undertakings. Wherefore we intreat Friends, in their Monthly-Meetings every where, to be properly watchful one over another, and early to caution all against running beyond their Depth, and entangling themselves in a greater Multiplicity of Trade and Business than they can extricate themselves from with Honour and Reputation. And where any shall proceed in Opposition to such Advice and Counsel of their Brethren, let them in due Time be dealt with according to former Advices of this Meeting.

1759.

This Meeting being sorrowfully affected with the Consideration of a great Defection in some among us from the Practice of Justice and Morality, divers of whom, from Negligence, Inattention, or ill grounded Hopes, and others from Motives of Ambition, and an eager Pursuit after the World, have launched out of their Depth, and enter'd into various Schemes and Branches of Commerce, beyond their Abilities to manage; and some of them into scandalous Practices, to uphold a temporary Credit, greatly to the Reproach of our Society, and in open Contradiction to that Principle of universal Righteousness we profess; which taught our Ancestors such Conduct, as to extort a Confession from our Enemies, that, respecting many of them, they could not find any Occasion, unless concerning the Law of their God.

And it is the Sense and Judgment of this Meeting, that if any fall short of paying their just Debts, and a Composition is made with their Creditors, to accept of a Part, instead of the Whole, notwithstanding the Parties may look upon themselves legally discharged of any Obligation to pay the Remainder, yet the Principle we profess enjoins full Satisfaction to be made, if ever the Debtors are of Ability. And in order that such may the better retrieve their Circumstances, we exhort them to submit to a Manner of living in every Respect the most conducive to this Purpose, and correspondent to the State they are reduced to: It being exceedingly dishonourable for any to live in Ostentation and Greatness at the Expence of others; which is certainly the Case, where any Part of the Debts, due by the Law of Equity and strict Justice, remains

remains unpaid. And that Friends, in their Monthly-Meetings be cautious how they admit such, whose Debts are unsatisfied, into full Unity, or receive their Collections, which cannot properly be deemed of their own.

1767.

Dear Friends, we find it necessary to remind you, that our worthy Ancestors, having their Eye directed towards an enduring Inheritance, and their Affections established upon Things above, sought not after Greatness in this World, but passed the Time of their sojourning here in Fear and in great Simplicity of Heart, as well as of outward Demeanour, endeavouring thereby to reach the Divine Witness in every Mind, and promote the Love of Truth and Righteousness amongst Mankind. In Minds thus bent upon seeking a more glorious Inheritance than Temporals can afford, the Love of this World had little Influence. They were shining Examples of Temperance, Justice and Truth. A Defection from this Simplicity of Heart, and Heavenly-mindedness, into the Love and Pursuit of this fading World, hath obviously prevailed with too many amongst us, and produced the Fruits of Pride and Ambition: These have brought in many Wants, which the Simplicity and Integrity of our Ancestors preserved them from. To satisfy these Wants, divers have been excited to enter into a larger Extension of Trade and Commerce, than they had Stock and Ability to conduct. Vain Ambition, and evil Emulation have led into higher Living, and greater Expences than their Income would admit. Reduced by these Means in their Circumstances, yet unwilling to lessen their Appearance in the World, they have made Use of indirect Methods.

to procure a temporary Support, which have ended in Failures and Bankruptcies, unknown among us in the Days of our temperate, and lowly-minded Predecessors.

This lamentable Defection in some under our Name, hath occasioned great Reproach, and grievous Suffering in the Properties of many, almost to the Ruin of Particulars, who placed more Confidence in those on Account of the Self-denying Profession they made to the World.

These Causes of Affliction have been lately renewed, notwithstanding the many repeated Advices, and Brotherly Exhortations, which have been heretofore affectionately communicated. We therefore earnestly beseech, and intreat, that a godly Care may more and more spread amongst us, early and tenderly to watch over such as may appear to be in Danger of Miscarriage in their temporal Concerns; admonishing the High-minded of the Danger of a Fall, and using every Endeavour to prevent these scandalous, and pernicious Occasions of Sorrow and Suffering: And where they break out, that Monthly-Meetings fail not to clear our holy Profession of the Reproach cast upon it, by publickly testifying against such, from whose iniquitous Conduct the Offence comes.

1771.

Notwithstanding the many weighty Cautions and wholesome Advices given forth against all injurious and disreputable Conduct in Trade and Business, divers Instances of scandalous Failures have of late appeared amongst some in Profession with us; the Consideration of which, hath brought a fresh Concern upon the Minds of Friends,

Friends, to warn all against a most pernicious Practice, too much prevailing amongst the Trading Part of Mankind, which hath often issued in the utter Ruin of those concerned therein, viz. That of raising and circulating a fictitious Kind of Paper Credit, with Indorsements and Acceptances, to give it an Appearance of Value without an intrinsic Reality : A Practice highly unbecoming that Uprightness which ought to appear in every Member of our religious Society, and of which therefore we think it our incumbent Duty, to declare our Disapprobation, and Disunity therewith, as absolutely inconsistent with that Truth we make Profession of. We are also engaged to caution every Individual, against imprudently entering into joint Securities with others. For by these Practices, many innocent Wives and Children have been inevitably and unexpectedly involved in ruinous and deplorable Circumstances. We therefore earnestly desire Friends to keep strictly on their Guard, that none, through any specious Pretences of rendering Acts of Friendship to others with Safety to themselves, may risque their own Peace and Reputation, and the Security of their Families. In Order hereunto, we recommend this salutary Advice of the wise Man to their especial Notice, and Regard. *Be not thou one of them that strike Hands, or of them that are Sureties for Debts. If thou hast nothing to pay, why should he take away thy Bed from under thee ?*

To the foregoing weighty Advices of the Yearly-Meeting we would add the following Caution. That Young People of little or no Capital of their own, beware of being anxious to get speedily into Business for themselves as

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Masters

Masters ; but rather content themselves with the Condition of Servants, until by their Industry and Pains they have added something to their Stock, and attained a sufficient Degree of Knowledge and Experience to manage a Trade with Safety. By this means they will be accustomed to Frugality and Oeconomy, and a good Foundation will be laid for their conducting themselves properly in a higher Station, if Providence should see meet for them to fill it.

We are your Friends and Brethren.

Signed in and on Behalf of the Meeting for Sufferings,

By William Weston,

Clerk of the Meeting.

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